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HISTORY OF THE PHYSICIANS AND  
OF THE SUN-GOD AS THE GREAT  
PHYSICIAN. ✓

THE belief in the healing power of time is one that has found expression in the proverbs and mythic history of almost all civilised nations in Asia and Europe. It first arose among the corn-growing races, who called the twin creators, Night and Day, the Physicians of the gods. Their mother in Asia Minor was the cloud-goddess Sar, who became in India Saranyu, meaning the swiftly flowing one; and she was in Greece the goddess Rhea, meaning she who flows, the wife of Kronos, marked as the god of time of the corn-growers by the lunar crescent which he carries as his sickle. These people, to whom the god who measures time was also the god of healing, were the sons of the rivers which supplied water for irrigating their crops, and especially the garden produce which the first growers of fruit trees had added to the field crops of the earlier farmers. It was they who made the ten lunar months, or forty weeks of gestation, the first *annus* or year-ring; and who thence believed that the god who made life by hidden and unknown processes, during these creating months, could also cure diseases by remedies as certain in their action as those by which life was begun. These speculations were the initial causes of an active scientific investigation as to healing methods more effectual than the charms and incantations of the magician or the cautery by which untaught believers in the magical power of the fire god tried to burn out and drive away disease. This infant age of science is marked in Greece by the rule of Cheiron, the centaur, described by Pindar as he who taught Jason and Æsculapius, the divine physician, the laws of drugs and of the soft and healing hand (Cheir). He, half man and half horse, was the sun-horse of the north, who circled the heavens in his annual course, redressing wrongs and punishing evildoers. But though he was originally a product of northern mythology, both his Grecian pupils were immigrants from the East. The sacred bird of Æsculapius, the healing god, was the cock, the bird of dawn, whose home was in India; and he carried on his medical staff, or magic wand, the Indian guardian snake, which was originally the ring of cultivated land surrounding the mother grove placed in the centre of

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every village. The name of Jason, the counterpart of Æsculapius, tells us that he was the god of healing (Ias), and he was the captain of the crew of the Argo on which Æsculapius also sailed; and the constellation which gave its name to this heavenly ship of the circling sun is one not visible in Greece. It was the star-ship Mā of the Akkadians of the Euphratean Delta, whose leader was the star Canopus, the Hindu god Agastya, who drank up the waters of the Indian Ocean and controls its tides in the historico-astronomical mythology of India and in that of the *Zendavesta*. It was this healing star who brought the divine ship Argo, drawn by the white sun-horse, the star Sirius, from the land of the south, to Argos, called after its name; and among its crew were the twin-gods of Night and Day; Kastor, called by the Akkadians, Turos, or the god of the revolving pole (tur); and Poludeukes, the much wetting (deuo) god. They were the sons of Lēda, the mother of incense, Lēdanon, obtained from the incense shrub Lēdon, the Greek name for the Mastic (*Pistaccia lentiscus*) whence Greek incense was made. But the ritualistic use of incense in the temple of the Sun-god as a symbol of the mist and clouds wreathing the mountain top where the original creating god dwelt, was one that came from Central India, where the incense tree, the Salai (*Boswellia thurifera*) crowns every rocky height where nothing else will grow. It was first used in India in the temple services of the northern Turanian immigrants, who called themselves the sons of the mother-mountain, and who still in their national history tell how they were born from the mountain cave of the Himalayas, the source of the Jumna or Yamuna, the river of the twins (Yama), the sons of Saranyu, who came to Greece in the Argo. They, as the stars Gemini, the Ashvins of Hindu mythology, turned the stars round the pole, and their worshippers began their year with the summer solstice ruled by the star Sirius, when the sun reaches its most northerly point, which was in the first sun-voyage of the star ship Argo, Argos in Greece. It was the voyagers on this ship who introduced the year of Elis, beginning with the summer solstice and the season of the dog-days of Sirius; and they also brought from the East the art of healing by massage, the healing hand, and also the use of healing oil.

It was in India, the home land of incense, that the Guild of the Baidyas or Physicians, the men of knowledge (budh) were born as the successors of the barber-surgeons, who first introduced the tonsure and the shaving of the head sun-wards round the top-knot, sacred to the god of the Pole-star, which was a custom universally observed by the yellow race, the first gardeners in the world, represented in ancient history by the Hittites and by the Arabs who, according to Herodotus, iii. 8, shaved their heads in this way. It is still practised by the Chinese and the yellow race in India. The caste traditions of the Baidyas trace their descent to the Kusha grass,



the parent grass of the Kushika or Kushite race, from which, as we shall see, the eight-rayed star, the birth-throne of the Buddha, the sun-god of knowledge, was made, and it was round this eight-rayed star, the eight points of the compass, the symbol of the inhabited world of the corn-growing races, that the Argo sailed. The virgin mother of the Baidyas was the parent tree from which the Buddha was born, for her name was Bir-bhadra, meaning the "blessed wood" (bir), the central tree of the village grove, and her son was the offspring of the Kusha grass, placed in her lap by Gálava, meaning the pure Soma. This Soma, the sap or essence of life, was the sacramental cup of brotherhood drunk at their yearly festival of the summer solstice by the Indian sons of the sun-horse, whose parents were the Ashvins, or twin-horses (ashva), the stars Gemini. The cup of the sacrament of the sun-horse was that which succeeded the intoxicating mead cup (madhu) of the races whose parents were sorcerers and magicians, and it was made of water from the parent running stream, fresh and roasted barley, and the juice of Kusha grass.

The son of the virgin mother Bir-bhadra was Dhanyantari, meaning the internal (antari) flowing stream (dhanv), the ever-flowing river of intellectual thought. He was the son, not only of the Kusha grass (*Poa cynosuroides*), which pointed out to the immigrant farmers and herdsmen who came from Asia Minor, the best corn-growing lands on the river valleys, but also of the barley; as this is still eaten as first-fruits by all the farmers of Northern India, each member of the family tasting the sacred food seven times in honour of the god of gestation, who begets life in forty weeks of seven days each. The sign of this sacred barley in the ancient syllabic writing of the Akkadians and Chinese is the eight-rayed star, and its name Esh-shu means both god and seed in Akkadian. This Esh-shu became in Phœnician mythology, the son of Sadyk, meaning the "righteous," called Eshmun, meaning the eighth. He was the sun-god, the eighth of their creating gods, the other seven being the seven stars of the Great Bear, ruling the seven days of the week.

The Phœnicians of Northern Syria traced their descent from Turos in the Persian Gulf, the holy Akkadian island Dilmun, the modern Bahrein, and it was from thence that they brought the theology of the eight-rayed star, and of the barley the plant of life, the Akkadian zi, life, the Greek zea. This barley (zea) was one of the principal ingredients in the Greek Eleusinian cup of Dēmētēr, the barley mother, mixed, as in the Hindu Soma and the Zend Haoma cup, with running water.

Another name of the Phœnician Eshmun was Tammuz, the Semitic form of the Akkadian Dumu-zi, the son (dumu) of life (zi). He was the god worshipped in Cyprus, as Eshmun the healer (Paian), and this epithet of Paian the healer was continued to this

god when he became Apollo the Protector, for it was to Apollo Paian that the Gymnopædia or dances of naked boys were danced. He, like Eshmun, was joined with the stars of the Great Bear, for the temple of his twin sister Artemis was guarded by the statue of a bear, and she was worshipped at Athens as Arktos, the Bear constellation in the Arkteia festival. She was the goddess of parturition, whose girdle was worn by all brides and child-bearing women; and she was the mother goddess of the yellow race, to whom all girls between five and ten were dedicated, for during this time they wore saffron-coloured clothes. The union of Apollo and Artemis as the gods of day and night told of the union of the northern sons of the sun-horse with the yellow people of the north-east.

But though these races proclaimed their union in the theology of Greece and Phœnicia, the land in which the creed of the united races, sons of the eight-rayed star, was conceived was India. This was the parent-land of all maritime commerce on the Indian Ocean, for it is only on its forest-clad coasts that ship-building timber grows within easy reach of the sea, and it was thence that in the earliest ages of navigation the Sumerian and Arab merchants of the Persian Gulf imported, as they still do, timber to build their ships, and these are still built in native yards without the use of iron. It was Indian geographers who divided India among the eight tribes; four belonging to the earlier forest races and four to the northern corn-growing immigrants, and who thus made the eight-rayed star the first map of the civilised earth. This sacred earth they called the altar of God, the eight-sided Yupa, or sacrificial stake, which was the symbol of their sun-god, Vishnu the Preserver. The eight-rayed star was the especial symbol of the sun-god, as in both of its elements it is consecrated to the sun-god of the year measured by the equinoxes and solstices. For it is formed of the upright cross of St. George, the rain-god still worshipped in Syria, as Khudr, the water-god, the plough-god of Cappadocia, the Geourgos or worker (ourgos) of the earth (ge). He was the year-god of the Syrians and Jews, who began their year with the autumnal equinox. To this original cross, denoting the four points of the compass, that of St. Andrews was added to make the eight-rayed star. This is the cross of the sun-horse, upon which St. George and his Egyptian equivalent Horus are represented as riding when he slew the dragon; first the cloud that would not give up its rain, and afterwards the stars of the constellation Draco which surrounded the pole and ruled the calculation of time before the year of the sun-god. The sign of Horus, the supreme (Hor) god of the Egyptians, the youngest of their nine creating gods, is the five-rayed star, formed by the N.E., N.W., S.E. and S.W. points of the compass, the rising and setting points of the sun at the summer and winter solstices, with



the sacred Egyptian obelisk, the gnomon stone inserted in the northern angle of the cross.

It is in the Indian historical stories, telling how the sun-god of the eight-rayed star was born of the Kusha grass, that we find the clearest account of the growth of astronomical knowledge, which culminated in the measurement of the year by the path of the sun through the heavens. The first of these is that contained in sections lxi. to xcii. of the *Ashvamedha Parva* of the *Mahābhārata*, telling of the birth of Parikshit, meaning the circling sun, the sun-god of the year of four seasons, who gave life and wealth to the Kushika, the sons of the Kusha grass. The reputed father of Parikshit was Abhimanyu, meaning "ardent zeal and activity": and his mother was Uttarā, queen of the upper or northern heaven, daughter of Virāta, the god of virile energy, who made the pole and its surrounding stars turn round as the fire-drill of heaven. Abhimanyu's father was Arjuna, the fair (arjuna) young sun-god, bearer of the heavenly bow, Gāndiva, the rainbow sign of the sun-god of the fertilising showers, who, in his daily march across the heavens, brought the alternate rain and sunshine which ripened the grain. His mother was Su-bhadra, the blessed Su, the southern form of Khu, the mother-bird of the Kushika, who brought the Soma from heaven in Hindu mythology, and who is also called Durgā, the mountain-goddess. She was the twin sister of Kṛishna, the sun antelope, the god to whom the Kusha grass, the favourite food of the antelopes, is sacred, and whose skin every Indian Brahmin must wear at his initiation. In the war between the Pāndavas, sons of the antelope-star Pandu, also called Mrigasirsha, or the deer's head, the star Orion and the Kushika, or Kaurāvyā, born of the egg laid by Gandhāri, the original storm-bird mother, meaning she who wets (dhārā) the land (Gan), Abhimanyu, son of the warrior rain and sun-god, was slain by Drona, meaning the jar, or sacred cask, in which the sacramental soma was stored, and this Drona is called in the *Brāhmanas* the supreme god Ka, the soul of life. This holy casket was first the rain-cloud, and afterwards the plant-stem, into which the sap rises in the spring of the year, measured by the growth of plants, the year of three seasons ruled by Orion, who led the stars round the pole, the year preceding that measured by the circling sun. The story of the contest between the believers in the plant year, with its three seasons, and the sun year, beginning first with the autumnal and vernal equinox and afterwards with the summer solstice, is the usual story of the opposition offered by conservative believers in the past to all innovating reformers. The first battle between these opposing foes was that in which the offspring of the god of fertilising showers, the sun-god of day, fought with the creating god who, by the revolution of the pole, the fire-drill of heaven, generated the heat which caused the sap to rise in

the spring and usher in the year of the infant plant. This year is depicted in the trident symbol of the creating spirit, formed of the two cotyledon leaves and the plumule, and called by the Buddhists the Vardhamana, or growing sign. The victory in this contest was gained by the champion of the god of the pole, the god of night, and Abhimanyu was slain. But he left behind him the child to be born of his wife Uttarā, the Pole-star mother-goddess, who was the son of the blade of Kusha grass used by Ashvatthāman, the horse (ashva) son of Drona, as Galavā used the Kusha grass placed in the lap of Bir-bhadra, the tree-mother of the Baidyas, Ashvatthāman was the new father tree, Ashvattha, or popul, the *Ficus religiosa*, which succeeded the Banyan-tree, the *Ficus Indica*, the earlier tree-mother of the fruit-growing races.

It is from this popul-tree that the fire-drill of the sacred Hindu fire, only extinguished at the end of the year, is made. This fire is the symbol of the volcanic fire underlying the mother-mountain and generated by the revolving pole, and as the symbolic fire-drill of the popul-tree gave birth to the ever-burning fire of the temple, so did the fire-drill of heaven become the parent of the circling sun Parikshit. This sun-god of light who succeeded the Pole-star, the father of darkness, as the supreme god of the southern Kushite race, united with the northern sons of the sun-horse, was born a month before the vernal equinox. It is at the full moon before the equinox that the Indian Huli festival is held. This is the Carnival of the red race in India, which follows that of January–February, the birth-month of Parikshit. This is the month Māgh, sacred to Māghā, the witch-mother of the magicians, who was mother of Indra, the rain-god called Maghavan, and who became Māyā, the mother of the Buddha, and it was at the saturnalian dances of the yellow races, celebrated in this month, that Parikshit was born. These yellow races were the Dravidian sons of the Sāl-tree, which was, as we shall see, the mother-tree of the Buddha.

But though born at the spring festival of the yellow races, it was at the later equinoctial feast of the red men that the young sun-god first came to life. For when he was first born he was, like the frail grass, his parent, which depends on the weather for existence, an apparently lifeless infant, half strangled by the winter giants of frost and darkness, and he was only revived by the healing touch of the Kushika father-god Krishna, the sun-antelope. It was when the young sun-god of the new year was restored to life at the Huli festival of the vernal equinox that the Pāndavas, sons of the antelope-star Orion, came back from the south as the sun-gods of the solstitial sun, led by Dhaumya, the priest of the smoking incense (dhūmo) used in the ritual of the sun-god. They had gone southward with the sun at the winter solstice to find the mountain-gold stored in the earth by Kuvera, the god of chance (from Kuvam, where?), the



chief of the Yakshas, the hunting (yaksh) or circling stars. He was also called Marutta, the rain-god of the south-west wind (Martu), the Gondtree (marom) god, Maroti.

On the full moon of Cheit, the month after Phalgun, the month of the ploughing bull, ending with the vernal equinox, the white circling sun-horse attended by Phalgun, also called Arjuna, the bull-sun, his grandfather set forth on his yearly round. He first went to the north, the land of the Trigartas of the three sacrificial pits (gartas) sacred to the three seasons of the year of the Pole-god. There at the summer solstice, when the sun is in the north, the fighting-bull, father of the infant sun, conquered the cloud-elephant, Vajradatta, given (datta) by the thunder bolt (vajra), the year-god of the sons of night and of the Pole-star. Thence he went south-westward to the moon (Sin) land, Sindhu, the land of the autumnal equinox, where he defeated the moon-worshipping sons of Jayadratha, the chariot (ratha) of victory (jaya), who reckoned time by the ten lunar months of gestation. The course of the sun-horse thence ran south-eastward to the land of Manipur, on the Assam border, the home of the Nāga Dravidian snake-race, and there, at the winter solstice, Arjuna was temporarily slain by the Nāga king, his own son Vabhra-vāhana, the king of springs (vabhru),<sup>1</sup> whose mother was Chitrangada, the necklace (angada) constellation Draco surrounding the pole. The revived sun thence went to the north-west, fighting and conquering on his journey, first the king of Magadha, and afterwards Sharabha, king of Chedi, the land of the hawk-bird mother (ched, or chir). Sharabha was the god of the spring sun, formed<sup>2</sup> of the lion, emblem of the conquering sun of summer, and the elephant, the rain-cloud. When the sun-horse won this last battle at the vernal equinox he completed his circle. After his yearly task was done he was sacrificed at the full moon of Cheit to make way for the sun-god of the new year, and in the ritual of his sacrifice, as told in *Rigveda*, i. 161, thirty-four only of his thirty-six ribs were offered to the gods of time. They were "the thirty-three lords of the ritual order" of the earlier Zend and Hindu ritual, the thirty-three judges of the Egyptian goddess Ma'at, the Pole-star Vega, the twenty-eight days of the lunar month and the five seasons of the year of Northern India and the Persian Gulf, begun by the victory of the rain-god of the south-west monsoon at the summer solstice. When this year became the Zend and Hindu year of the circling sun, a sixth season, the thirty-fourth rib, was added to the original five.

This year of the sun-horse, as originally measured in India by the Pāndavas, the incense-bearers, and by the earliest Zends, was not that of twelve months of thirty days each which afterwards became

<sup>1</sup> The Naga mother-goddess is Dharti, the wetting (dhara) goddess of the springs.

<sup>2</sup> *Rigveda*, viii. 896, Grassmann, "Wörterbuch."

the year of the Hindus, Zends, Egyptians, and Athenians. The first year of the sun-circle of 360 days was one of eighteen months of twenty days each. These months were like the later Zend months of thirty days, and those of the Hindu year of the Karanas divided into weeks of five days each, so that each month of the year of eighteen months contained four weeks, instead of the six weeks forming the month of the year of twelve months. This earlier year was, as Prescott tells us,<sup>1</sup> that used by the Mexicans of North America, originally framed by the Toltecs, meaning the Architects, predecessors of the Aztecs, while the year of their neighbours in South America, the Peruvian sons of the sun, was one of twelve months of thirty days each.

The description of this year of eighteen months in the *Mahābhārata* shows it to be sacred to the sun as the Great Physician, for at the horse-sacrifice which began it there were eighteen sacrificial stakes set up, instead of the eleven stakes, one for each month of the year of gestation of the sun-horse set up in the original ritual. This was that of the earliest Vedic hymns, when the eleven verses of the Apri hymns were sung at the offering of the eleven animal victims tied to these stakes. Six of the eighteen stakes of the year of the circling sun were cut from the Bilva, or Bael tree (*Ægle marmelos*), the sacred tree of the physicians of the Bhārata, or Bhar race, descended from the Bar tree (*Ficus Indica*), to which the Pāṇḍavas belonged, for the Bael fruit is still recognised as one of the best remedies in cases of dysentery. Six were cut from the Khadira tree (*Acacia catechu*), which yields both a valuable dye and a most effectual medicinal drug. It is from this tree that the fire socket is made in which the holy Hindu fire is lighted by the fire-drill of the Ashvattha, or Popul tree. The six remaining stakes were cut from the Pālāsha tree (*Butea frondosa*), the sacred tree of the yellow Mundas, or mountain people, the tree whose leaf is said in the Brāhmanas to have been brought from heaven with the Soma rain by the mother-bird of spring, the Shyena, or frost (shya) bird. It flowers just before the rains, and, as it is a creeper spreading over trees, it covers the forests with great patches of brilliant scarlet blossoms. In the *Mahābhārata* the story of the Nakula, or mungoose, follows that of the horse sacrifice, and tells how this year of the sun-horse was the last of which the beginning was greeted with animal sacrifices. At the end of the sacrifice beginning the year of eighteen months the Nakula, or mungoose, celebrated throughout India as the slayer of snakes, the snake-gods of the year-gods of night, persuaded Yadisthira, the spring-god, the eldest Pāṇḍava king, to substitute for the sacrifice of animals barley, the sap of plants, and milk as the annual Soma sacrifice to the year-god of the summer solstice. Nakula, the mungoose, was one of the two youngest Pāṇḍavas; he and Saha-

<sup>1</sup> *History of Mexico*, vol. i. chap. iv. p. 92, and *History of Peru*, vol. i. pp. 119-130.



deva, the fire-god, were the twin sons of Madu, the intoxicated (mad) mother-daughter of Shalya, the Sāl tree, and their fathers were the Ashvins, the heavenly twins.

This reform of Nakula, the mongoose, introduced the religion of the Jains, or Ascetics, for they, as well as their successors, the Buddhists, forbade the slaughter of any living thing, and hence no orthodox Hindu will eat anything else but vegetable food.

It is in the history of the birth of the god of this new faith, the Eshmun, or eighth god of the barley-growing races, that we find still further information as to the growth of the great religious reformation begun by the disciples of the god who taught mankind by his inspired messengers or prophets. It was then that the new baptismal birth of the twice-born son of the holy castes of India made him, after his bath of consecration, fit to partake of the cup of brotherhood at the Soma sacrifice, and began in him the life of immortality which succeeded the death-doomed life of the sons of the tree or plant. In the *Nidānakatha* we read how the new sun-god, called the Buddha or god of wisdom (budh), born at the vernal equinox, was conceived at the Midsummer festival under the great Sāl tree of the Himalayas, the parent tree of the yellow Dravidians, sons of the mountain. This parent tree stood in the Mano-sila-tāl, the plain (tāl) of the rock (sila) of calculation (mano). His mother was Māyā, or Maghā, who, as we have already seen, was the Dravidian witch-mother. But she was also like Uttarā, the Pole-star goddess of heaven, the star Tāra, the merciful mother of the Buddhists, whose shrine at Budh Gaya, in the temple of the Buddha, is described by Hiouen Tsiang, the Chinese traveller, who visited India in the seventh century A.D., and who is worshipped as Tārā Pennu, the female (pen) Tārā, by all the Dravidians of India who still practise the sorcery and magic taught by their Finn ancestors. She was brought to the holy plain by the four angels guarding the four quarters of the heavens, and was, before her son was conceived, bathed in the holy lake Anotatta, meaning "not heated," the cool pool of pure water whence the mother rivers spring. After bathing, she lay down with her head to the east, whence the young sun-god was to rise. He appeared in the form of the elephant cloud-god, and entered her womb on the right side, coming from the north-east as the son of the summer solstice; and he held in his right hand a lotus, the sacred flower of the river races of India and Egypt. His birth was at the vernal equinox, and not, like that of Parikshit, in January-February; and, while he was being born, his mother stood and clasped the ancestral Sāl tree growing in the village grove of Lumbini, common to Kapilavastu, the city of the gardening yellow (kapila) race, and Kolya, the town of Māyā, and of the earlier yellow mountain people (koh), otherwise called Mallis or Munda, the people who still practise magic, and are renowned throughout India as

sorcerers. A shower of rain fell on his mother as he was born, thus showing him to be the sun-god of the spring showers. When born, he looked round to the eight points of the eight-rayed star, up to the zenith and down to the nadir, and took seven steps forward, the seven days of the week of the ring of forty weeks of gestation. As he stepped forward, he told his mother that he had brought into the world the Medicine of Healing, the sandal-wood he held in his hand, which Sakko the rain-god had given him. This medicine was the seed of plants yielding healing drugs. And he placed it in an earthen jar, the Drona described above, the mother earth, whence it was to rise to life again as the growing plant sown as barley in the Kurrum festival of the Dravidian Ooraons, held in August, and the barley, lettuce, and fennel grown in the wooden boxes called the Gardens of Adonis, at the Phœnician festival of the birth of Eshmun. This was held, as Ezekiel viii. 1 tells us, like the Ooraon festival in August, and was the festival of the year of the young plant, which began at the summer solstice.

The Buddha first appeared as the sun-god at the Ploughing festival of the Nagur, or plough-god, called by the Gonds and Hindus the Akhtuj, or festival of the axle (aksha)—that is, the axle of the sun-wain going round the pole, and taking the stars with it. The pole in the new theology of the circling sun, which marked its path by the shadows of the gnomon-stone, was looked on as stationary, and no longer thought to be the father-god, the turning fire drill of heaven, who took the stars round with him as he revolved. The festival took place six weeks after his birth, and at it he appeared as the meridian sun, which casts no shadow. He was placed under a Jambu-tree, the centre tree of Jambu-dwīpa, the central kingdom of India, called by the gardening races who grew fruit trees after the Jambu-tree (*Eugenia jambolana*), the distinctive fruit tree of the Central Indian forests. It is called in Pali the koli tree, showing it to be the parent tree of the Koliyas, or mountain gardening races, to whom Māyā, Māghā, or Tāra was the mother-goddess, and the story must have been brought by them as one of their national stories when they emigrated to Oude, where the later Buddha, who was a living person, and not a mythical abstraction, was born.

While the Buddha was under the tree it cast no shadow, and those of the surrounding trees revolved round it.

But to find the clearest exposition of the astronomical theology of the eight-rayed sun-star we must look to the account of the birth of the soul of the Buddha, when he finally acquired perfect wisdom after six years' penance. As the hour of the new birth drew near the Buddha seated himself under a Nigrodha or Banyan-tree (*Ficus Indica*), the parent fruit tree of the Kushite race. This tree grew in the village where the landowner, Senāni, the general of the army (Sena) of heaven, dwelt. His daughter was Su-jātā, born of Su, the



southern form of the Akkadian and Egyptian Khu, the bird, and the Hindu and Finnish Ku, the begetter, and also the moon. She, as the Pole-star bird, fed her ten thousand cows, the stars in the meadow, where the fig-tree of the Kushika, called also Gautama, or sons of the bull (gut), grew,<sup>1</sup> and selected the milk of the eight most perfect animals, the seven stars of the Great Bear and the sun-god Eshmun. On the morning of the full moon of April-May, about the 1st of our May, she milked these eight cows and boiled their milk with rice on a fire laid and lighted by Sakko, the wet (sak) god of the summer solstice, the god of the north reached by the sun at this season, the god who bears the trumpet called Vi-jaya-uttara, the double (vi) victory (jaya) of the north (uttara). She put the rice-milk when ready into a golden dish, and her maid, Pañña, meaning completion, took it at sunrise as an offering to the holy mother-tree under which the Buddha was sitting. When the sun-god of the eight-rayed star received in the golden dish of the hues of the rising sun, the first-fruits offered instead of the earlier animal sacrifices, the earthenware alms-bowl, given him by the angel, Ghatikāra, the jar in which the seed of the medicine-plant was sown, disappeared. In the name Ghatikāra we find one of the proofs that this story is one telling of the measurement of time, for it means one who makes the Ghatis. The Ghatis are the sixty divisions of twenty-four minutes each, used by the Indian Dravidians to measure the night and day. It was Ghatikāra who had given the Buddha, when he first began his penance, the eight requisites of a teacher of the universal knowledge taught by the Supreme God who measures time to those of His children who wish to use it to the best advantage. There were the three robes, the three seasons of spring, summer, and winter, the times for sowing, growing and storing the crops which clothed the year. The fourth, the alms-bowl, was the autumn season, the seed-vessel of the plant of healing and reproduction, the season of the ripened seed, whence the crops of the future year, the food-store of the growing world, were to be born. The fifth requisite, the razor, cut off and offered to the parent-god of the rivers the first-fruits of the growing seed of intelligent life, the hair of the young child and of the consecrated priest. The sixth, the needle, was the symbol of the threads, the days which united all parts of the year together. And the seventh was the girdle of the circling sun, which bound days, nights, weeks, and seasons in one perfect whole. The eighth requisite was the water-strainer, the clouds which sent to earth the life-giving rain.

The Buddha, taking the golden vessel filled with the milk of the

<sup>1</sup> In Hindu primitive astronomy the heavens were the celestial village divided, like the earthly village, into fields with balks, or boundary marks, the stars. The stars forming the twenty-eight stations of the lunar monthly circle were called the Nag-kshetra, or fields (kshetra), of the Nag, the guardian snake, who, as the ring of cultivated land, surrounded the village.

eight cows, rose from his seat under the Nigrodha-tree and bathed in the Niranjara river at the Sapatthitha, the firmly established, ferry, thus consecrating himself as a new-born son of the parent-rivers of the corn-growing races. For forty-nine days—that is, seven weeks—after his baptismal bath he lived on the rice-milk offering, and at the summer solstice he rose early in the morning and threw his golden bowl into the river, thus showing that the old material year of the growing plant was dead, and that the sun of the new year, engendering the birth of spiritual life, was about to rise from the waters.

He passed the day in a grove of the ancestral Sāl-trees of his mother's mountain brethren, and in the evening Swastika,<sup>1</sup> the symbol of the revolving solstitial sun, came to him carrying eight bundles of Kusha grass. Taking these, the Buddha stood in the west, where the sun was setting, with his back to the Pepul, or Ashvattha-tree (*Ficus religiosa*), under which he was to gain his final victory. He placed the eight bundles of the parent-grass of the Kushika so as to form of them an eight-rayed star fourteen cubits broad, the breadth representing the lunar phases by which the birth year was measured. When he had seated himself, with his face to the south, on this eight-rayed star throne of Kusha grass he was attacked from the north by Māra, the tree (marom) god of the storms beginning the rainy season at the summer solstice. The conquering sun-god foiled all his attacks, and his last deadly weapon, the spear of the revolving pole which killed all the year-gods of time when their allotted task was done, became at the beginning for the year's journey of the new sun-god a garland of flowers.

During the first of the next seven weeks, beginning with the rising of the sun on the morning after his victory over the powers of storm and darkness, the Buddha sat under the Pepul, or Ashvattha-tree, on his throne of the eight-rayed star. He then rose and stood for seven days to the north-east of his star-throne, the quarter whence the sun of the summer solstice rises. During the third week, the first half of his second lunar period, he walked for seven days up and down the path of the sun-god from east to west, the path of nineteen steps, the nineteen jewels found at Budh Gaya, under the Vajrā-sun, or holy thunderbolt (Vajra) throne of the Buddha, the ten lunar and nine solar months of gestation. The fourth week he sat to the north-west of the Pepul-tree, called the Bo-tree, or tree of knowledge, the place where the sun sets at the summer solstice. The time of the autumn season was now drawing near, and for the first week of his second lunar month he went back

<sup>1</sup> He is called in the *Nidānakatha* Sotthiya, but Kern, in the *Saddharma Pundarikā*, and other authorities call him Swastika, the recognised Hindu name of the sun-cross.



to the Nigrodha, or Banyan-tree, the mother-tree of the yellow races who first added a fourth to the earlier three seasons of the year. There he was tempted by the daughters of Māra, the three seasons of the year of the god of generation, but he resisted their overtures and refused to become a material father-god. During the next two weeks he sat successively, first under a Mucalinda-tree (*Barringtonia acutangula*), the Ijil, or Indian oak, flowering at the beginning of the rainy season, which became the sacred oak-tree of the Zends and Cymric Druids, worshippers of the god Hu, the Zend form of Khu, the mother-bird. Secondly, under a Rāja-yatana-tree (*Buchananis latifolia*), the Pyar, or Chironji-tree, bearing a fruit like small almonds, eaten by all the forest people of Central India.

The end of these seven weeks fell about August 10, the time sacred to the snake mother goddesses of the rice-growing races when in Chutia Nagpore the barley festival called Kurrum is held. Thus it is the sacred season of all the Indian corn-growers, the rice-growers of the south and the barley-growers of the north. When it began the sun-god of these united races bathed his face in the sanctifying waters of the Indian rains and ate the fruit of the Hari-taka Myrobalan tree (*Terminalia chebula*) given him by the rain-god Sakko. This tree yields a yellow dye, and is therefore sacred to the yellow races, and also grows galls like those of an oak whence ink is made. The juice of these galls mixed with Al (*Morinda tinctoria*) produces the red dye used in India. It is thus one of the parent trees of the united races who became sons of the red man. This tree was also sacred to the calculating or measuring god, for it was the leaves and flowers of the almost exactly similar tree, the Vibhitaka tree (*Terminalia bellerica*), called also Arjuna, that Nāla the year-god of the channel (nala) of time was taught to count by Ritu-parna, the recorder (parna) of the seasons (ritu), when he dropped his cloud mantle towards the close of the rainy season, and changed Nāla the wind-god into the sun-god ruling the year by his circuit through the heavens in the car drawn by the Sindhu horses of the moon (Sin) in which Nāla and Ritu-parna were travelling to join Damayanti, the wife of Nāla the earth goddess of the autumnal equinox.

With the fruit of the Myrobalan tree, Sakko the wet-god gave the Buddha, as a tooth-cleaner, a thorn of the Nāga lata or Piper Betle, the Betul tree of which the nut is eaten as a digestive by all rice-eating Hindus.

It was when the re-born sun-god had gained complete knowledge and mastered the arts of calculation and healing, that Tapassu and Bhallika, two travelling merchants from the south, whither the sun-god was going, reached the tree under which he was sitting and gave him a rice and honey cake. These two merchants undoubtedly represent the two Soma caskets called Tapas Penance and Diksha Consecration, said in the Brāhmanas to have been brought by Shyena

the frost (shya) bird from Krishānu the rainbow-god and given to Kadrū the tree (dru) of Ka, the mother of the year of the growing plant, the Drona or tree stem called in the *Brahmanas* Ka the supreme God. But these names Penance and Consecration point to a time later than that when the path of the sun though the stars was first noticed and when the year was thought to be governed by fixed stars ruling the course of the sun and moon. Tapas has not only the later meaning of penance, but also means burning (tap), and it therefore denoted the season ruled by Sirius the dog-star of summer and autumn. Bhallika, which reproduces the Hindi name for the bear Baluk, is the constellation of the seven stars of the Great Bear ruling the year of generation measured by weeks of seven days. Sirius and the Great Bear were the guardian stars which brought to the sun-god the rice of the south and the honey-cakes of the northern sons of the bear, the honey-eating mother-goddess of the Finns, to whom as well as to the Indian Ashvins the mead-making and inspiring honey, the earliest food of the prophets, was sacred.

To receive this heavenly food the angels prepared for the sun-god a bowl made of sapphire, the blue sky of the spring and summer days, and of jet, the black cloud canopy of winter and night. The sun-god after eating this meal, inspiring him as the prophet who brought mental light and knowledge to men, became the god who ruled not only for a year, but for all time. He consecrated himself to his office by tearing all the hair out of his head, thus showing that he was no longer the god of the materialistic sons of the growing plants and grasses propagated by seed, who like the Kushika offered their hair to the rivers as the first-fruits of the grass of the body, but the God of light who diffused life through the world by the spiritual power which made all natural phenomena follow each other in unvarying order. It was as the messenger imbued with the spirit of this sun-god that the last of three Buddhas, born of Māyā, who was an actual living man, began his teaching. But this same spirit which inspired him had descended through many generations of unnamed predecessors living in the ages when history was unwritten, and was preserved only in the memory as a summary of results. These condensed histories took no account of individuals, and only remembered events which seemed to their authors, the historiographers who were the state teachers, the Hindu Prashaṣtri or teaching priests, to have most materially contributed to the final issues. It was in this spirit that the national historians told of the beginning of scientific research, which was first systematically organised when the botanical study of the growing trees and plants, of the commercial uses of their timber and the dyes, drugs and food they yielded, was followed by the astronomical conclusions that the divine power which had implanted all these valuable qualities in the vegetation of the world, was the god of light, whose son and



regent-messenger was the sun-god.<sup>1</sup> They still, like their predecessors, believed that the fixed stars were the guardian angels of all God's visible messengers, and that they, as the emissaries of the God of light, watched and regulated the paths traversed by the sun, moon, and wandering planets, which last had been, during the supremacy of the Pole-star-god, thought to be rebels against law and order, and made them all follow the routes ordained by the unseen Master and Author of life.

Hence they ceased to call the stars of the Great Bear the Heavenly Wain, the ruling stars, and took, as the director of the sun's path, a new star outside the Polar circle. This was the star in the constellation of Auriga, the charioteer, called by the Akkadians Dil-gan, the god (dil) of the country (gan), and also the little goat, our Capella. It became the driver of the sun, moon, and planets, and thus took the position formerly given to the goat as symbol of the god of generation, the ruling god of time. This became the patron star of Babylon, and the star called Aryaman in the *Rigveda* and *Zendavesta*. In the latter he is said to be the Physician or Healer, and hence he was the star-god who attended the sun-god as the Great Physician. The chariot in which they drove was drawn by the black bull,<sup>1</sup> the god Pūshan of the *Rigveda*, Pashang of the *Zendavesta*, who ruled the month Push, beginning the Hindu year at the winter solstice; just as the star Antares, of the Scorpion constellation, of the sons of Dan, the Hindu Dānava, had ruled the earlier year of the barley-growers of Syria, which began at the autumnal equinox. This last was that beginning with the Hindu festival to the dead Kushika fathers, to whom parched barley was offered; and in Hindu astrology it was ruled by the Ajaekapad, the one-footed goat, the Pole-star. It was superseded by the year of the birth of the sun-god at the winter solstice, the year when, in Zend astrology, Tishtrya Sirius conquered the powers of night and darkness, as the golden-horned bull, the golden calf of Dan, worshipped at Dan and Bethel, and made into a god by Aaron (Ex. xxxii. 4), meaning the Chest or Ark of the law, of which I will speak presently. This year of the Divine Physician was when the cult of the conquering sun-god was firmly established, changed into that which began with the summer solstice, and the rule of Tishtrya Sirius as the white horse of the sun who brought up the rains of the south-west Monsoon. This last was the year of the second birth of the Buddha, called in the *Nidānakatha* the Vessantara birth, that is, the birth of the sun-god of the Vesso, or Vaishyas, the yellow trading races. This birth began by giving the great wealth gained by commerce to mankind, the wealth which, as we have seen, formed the riches acquired by the Pāndavas before the sacrifice of the sun-horse, and which was stored in the Tusita or heaven of wealth (tuso) of the Buddhists, placed in their cosmogony above the Tavitimsa heaven.

<sup>1</sup> The constellation Taurus.

This meaning the heaven of the thirty-three was, as we have seen, the heaven of the Kushite races, who in India, Persia, and Egypt measured their year, not by the course of the sun-god, but by the five seasons of the year of the Persian Gulf and Northern India and the twenty-eight days of the lunar month.

It was these trading races, called the Vaishya, who after they were joined by the sons of the sun-horse, the red warrior race added the sixth season to the earlier year. The united races called themselves the sons of the date-palm, the tree of the male and female stems, instead of the bisexual fig-tree of the Kushika. The date-palm is said in the *Mahābhārata* to have been the sign depicted on the banner of the sexless sun-god Bhishma and of his counterpart Valarāma, the son of Rohini, the red cow, the star Aldebaran. Tamar, the palm-tree, was the mother tree of the twin sons of Judah, from whom the royal red-race sons of Ram and his father Zerah, the red twin, were descended (Gen. xxxviii. 30). The palm-tree was the parent tree of Babylon, and it was grasped by Leto at the birth of Apollo at Delos, just as the Buddha's mother clasped the Sāl-tree. This father and mother palm-tree is especially commemorated in the Zend ritual of the Haoma, or sacred cup of brotherhood, for the sacred baresma or rain (bares) wand borne by the high-priest at the ceremony was made of twigs of the date-palm or pomegranate tree, bound together by six thread-like ribbons split out of the palm-leaves. That these six ribbons denoted the six seasons of the Zend year is conclusively shown in the rules for making the Kōsti or sacred Zend girdle. It was made of six strands of very fine woollen thread, representing, as the Zend sacred books say, the six seasons of the year of the circling sun I have just described. Similarly the Hindu Brahmanas declare that the three strands of the Brahmin's girdle denote the three seasons of the earlier year of the corn-growing races; while the three knots in which it was tied show that these three seasons were ruled by the three stars in Orion's belt.

But the Zend Kōsti taught all the young people of both sexes who were obliged to be invested with it, not only the number of seasons in the year, but the weeks and months of which it was made up. For each strand contained twelve very fine white woollen threads, making in all seventy-two threads. These were the seventy-two weeks of the year, each of which, like that of the Pāndavas above described, contained five days, the week of the earlier year of three seasons ruled by Orion. The six strands are near each end braided into three string ends of two strands each, making eighteen strands, the eighteen months of the Pāndava year of the sun-horse. This year, as we have seen, became, in later chronology, the wheel year of twelve months of thirty days each.

To every Zend invested with the sacred girdle the sacred shirt was also given. It was, as the Zend sacred books tell us, first made



of hide with the hair stripped off, the skin of the totem parent animal, the skin of the antelope, the spotted deer and goat, worn by every Indian Brahmin Kshatrya and Vaishya at their initiation to manhood. It was afterwards made of wool, hair, silk, bark, or hemp-cloth, and last of all it became the cotton-shirt worn by all Parsees and Sabæans on the Euphrates. It is made of the originally Indian cotton called Kapat Sindhu, the cloth of the moon (sin) land of India in the earliest Babylonian inscriptions. It became in the religion of Zarathustra the sacred dress of the priests called the Chista, or chest of the law, the inspiring ephod of the Jews. The Zend priests were, as the *Zendavesta* tells us, not only inspired by the holy ephod, but also by bhang, or hashish, made of hemp (*Cannabis Indica*), which was looked on as a more divine source of inspiration than the intoxicating drink of the earlier prophets. The *Zendavesta* tells us how Zarathustra, son of Pūrushaspa, the sun-horse (aspa) of the east (puru), sent out his inspired priests, the Athrāvans, clothed in the chest of the law, the ephod telling the oracles of god, to spread the new faith. And these were the Atharvans of the *Rigveda*, who measured the path of the sun by the Turiya, or gnomon-stone. The god whose worship they preached was Ashura Mazda, the god of the eight (ash), the god of divine knowledge. He was the Hindu Ashtika, the son, according to the account in the *Mahābhārata*, of a father and mother called Jarat-karna, he who makes old, and who is worshipped in the Brāhmana ritual as the snake Arbuda, the god of four (arba) seasons; and Ashtika was also the grandson of the father-god of the forest races, the snake-god Vāsuki, whose image was the male bamboo, the symbol of the growing tree. Ashtika was also, like the Baidyas, the physicians, son of Gālava, the pure Soma, for, according to another story, Gālava made Vishvāmitra, the sun and moon god of the Vaishyas, the father who begot him on Madhu, intoxicating drink, daughter of Yayati, the son of Nahusha, the constellation of the Great Bear, mother of Ashtika the eighth.

In another form he was Krishna, the eighth son of Vāsudeva, the god Vasu, god of the creating tree, and Devaki, the bright (dev) mother goddess of the star Rohini Aldebaran, mother-star of the cow-race, and the twin brother of Su-bhadra, the mother of Abhimanyu, whose history has been told above. Krishna was born after Vala-rama, the seventh son, the leading star of the Great Bear. He became Vishnu, the Preserver, god of the Vaishya race, who bears the discus, the symbol of the year of the ring of circling months. It was Ashtika or Vishnu who helped Janamejaya, son of Parikshit, the circling sun, to destroy the false snake-gods of the earlier belief in the gods of darkness. He also, as Assur, became the supreme god of the Semite Assyrians, the one god of their Pantheon, who had no female partner. This was the god placed by Zarathustra in the

highest heavens, the Garothman, or glittering (gar) home of endless lights, the dwelling-place of the bird called in the *Rigveda* the bird of speech (Vāk), Garotman, which is alone in heaven,<sup>1</sup> the Pole-star Vega, called by the Egyptians Ma'at, the vulture mother of the year, dwelling in the constellation of the Vulture, the earliest name of that we call Lyra. She was the goddess of law and order, who maintains the unvarying succession of natural phenomena. This Pole-star goddess, who was the Pole-star from 10,000 to 8000 years B.C., is worshipped by the Sabæan Arabs as El Nasr, the Vulture.

But the bird of speech in the Zend creed was not the earlier Vulture, the Pole-star goddess, but the hawk. Zarathustra was, according to the *Zendavesta* and *Bundahish*, the holy hawk, Karshipta, who spoke the Avesta in the language of birds, hence he was the prophet bird of the Pole-star god. In Hindu historical mythology this mother-hawk is called Adrikā, the rock where she made her nest, and she was, by Vasu, the creator, mother of the twin fish-gods, Matsya, measuring the fish, and Satyavati, meaning she who is possessed of truth (sat), the mother of the Kushika and Pāṇḍava kings. Thus they were, like Vishnu, the children of Vasu, who was the king of Chedi, the land of the birds (Ched, or Chir), and father-god of the Chiros, who, like their congeners the Kharwars, still worship Besra, the hawk, as a totem god. These Chiros ruled Magadha, now Behar, when the Buddha attained his final enlightenment in that kingdom, and they were only conquered in the sixteenth century by Sher Shah. I myself have visited the present descendant of the old Chiroo Rajas. They are also called Suras, or Su-varna, the men of the race (varna) of the Su, the southern form of Khu, the bird, and these Su-varna were the great trading race of Western India. They were also called Tur-vasu, the people whose creating god, Vasu, is the Tur, or revolving Pole, and they, as the sons of the Pole and the Pole-star, called the island in the Persian Gulf, the modern Bahrein, where they fixed their first foreign station, Turos. This island, whence they traded with Assyria and Egypt, was that called by the Akkadians Dilmun, sacred to En, the supreme god (dil), called also En-zag, the first-born (zag) Lord (En), and also, as Dr. Sayce tells us, Pāti, meaning Lord in Sanskrit. He was the god called also Ia-khan Ia, the fish (khan), to whom the number forty, the forty weeks of gestation, were sacred.

It was from this island that the Phœnician land trade started, passing up the Euphrates to the Mediterranean coast, where they joined themselves with the whiter races of the north and became the red men, called Rotou by the Egyptians. They there took the name of Phœnicians, meaning also the red men, who used the red dye made from the Murex shell-fish for which Sidon, the fish-town,

<sup>1</sup> *Rigveda*, i. 161, 45, 46.



and Tyre, the town of the rock (tsur), were famous, and in their new home they still, as Herodotus tells, remembered that they came from the Persian Gulf. In their trade with Egypt their ships crept along the sea coasts of Southern Arabia, where they founded the kingdom of the star-worshipping Sabæans. Their parent star-gods were those of the people of Western India, whose mother-stars are (1) the Pleiades, called in India Krittakas, or spinners, and in Arabia Turayya, or the stars of the revolving pole; (2) Aldabaran, the Indian Rohini, the red-cow mother Queen of the Pleiades; (3) Canopus, the Arabic Suhel, the Indian Agastya, the giant who drank up the waters of the ocean and regulated its tides; and (4) El Nasr, the vulture, the star-Vega, the Hindu mother-star, Tārā, who was Gandhārī, the vulture-mother of the Kushikas. When the sun-god superseded the Pole-star as the supreme god of time, the hawk, the bird of speech, became the mother-bird. This hawk-headed god, leader of the new faith, appears in Egyptian theology as Hat-hor, the mother of Hor, or Horus, the supreme (hor) god, both of whom are hawk-headed. He was, as we have seen above, the supreme god (hor) of the worshippers of the solstitial sun. And in his combat with the dragon, the circumpolar stars Draco, he is represented in the Egyptian bas-relief, to be seen in the Louvre, as a knight with a hawk's head riding the sun-horse. This combat is described in the *Rigveda*, i. 32, 5, 9, as that in which Indra, the rain-god, slew Vyansa, the son of Danu, who was first the cloud with the (vi) broad shoulders (ansa), and afterwards the dragon or crocodile circumpolar stars. These were the parent-stars of the sons of the Akkadian judge, Danu, who worshipped the Pole-star, and who were the Dānava of Hindu historical mythology, the Turanian sons of Danu of the *Zendavesta*, the Danaoi of the Greeks and the Hebrew sons of Dan. The obelisk standing in the northern angle of the solstitial cross of Horus, which I have already described, is the prophetic Gnomon-stone marking the daily and annual progress of the sun, which was worshipped by the Jews as Chiun, the pillar;<sup>1</sup> and these obelisks have been found by Mr. Bent in the Phœnician temples of Mashonaland, in South Africa, surmounted with the vulture, the goddess ruling the Egyptian year, and the mother-vulture also appears on the vulture stele at Girsu, or Telloh, on the Euphrates. This obelisk-god was the red-stone god which the pre-Mahommedan Arabians, according to Pococke's *Specimens of Arabian History*, worshipped as Hobal, whose name means bare, stripped of leaves. He had seven arrows in his hand, the seven days of the week, and there were in his temple 360 statues, the 360 days of the year. The burning of incense to represent the clouds and mists, amid which he was born, was an essential part of the worship of the sun-god, on whose altar of incense no animal offering could be made

<sup>1</sup> Amos v. 26.

and no libation poured.<sup>1</sup> Incense was, as we have seen, derived from India. But the united yellow Turanians and northern red men, sons of the sun-horse, who had come from India to the Persian Gulf, found in the *Boswellia Cartérii* of the Arabian country of Oman, a counterpart of the Salai tree (*Boswellia thurifera*) they left in India. This is called in the inscription on the vulture-pillar at Girsu, giving a list of Euphratean imports, Gishkal, the mighty (kal) tree. It was from the fact that the principal trade of these mixed Turano-Dravidians and red men, who had now become Arabs, was in frankincense and other odoriferous gums that the Egyptians called them Hbsti. This name, as De Glaser has proved, means collectors of gums, and it is that written Habasa in the Sabæan inscriptions. They were also called in the Sabæan tongue Atyāb, or incense-men, a name which became Æthiopian in Greek. They were also, like their Indian ancestors, called by the Egyptians Kasha, or sons of Kush, a name given, like that of Æthiopians, not only to the people of Southern Arabia, but also to those of Somaliland and Abyssinia, whence the Egyptian kings, who bore on their foreheads the Uræus snake, the Naga snake of the Indian Kushika, came. The epoch of their rule in Southern Arabia is called in the catalogue of the kings of Edom, the red land, in Genesis xxxvi., the reign of Husham of the land of the Temanites, the land of Southern Arabia, the Akkadian Te, the Assyrian Temennu, the foundation of life, meaning the Lord of Seed. Husham is called in the *Zendavesta* Hushrava, and in the *Bundahish* Kai Khus-rob, showing that the Hu in Husham and Hushrava is derived from an original Khu, the divine bird of the Akkadians and Egyptians. He was the king who propagated by arms the new faith in the supreme God of Light, for he is said in the *Bundahish* to have united the Aryans into one kingdom, and to have destroyed the idol temples on the Chaechasta lake, the modern Urumiah. This is in the land of Baku, the petroleum-yielding region to the south of the Caspian Sea, ruled, according to the inscriptions, by Gudea, King of Girsu. It is called in the *Zendavesta* Ragha, and is said to be the birthplace of Zarathustra. This northern invader, who preached the belief in the sun-horse, is called in the *Rigveda* Shushrava, the glory (shrava) of the Shus, or Hus. He is said to have conquered Kutsa, the son of Arjuneya the fair (arjuna) god of the yellow race, priest of the Varsha-giras, or praisers (giras, gir) of the rain-god Varsha, sons of the Nahusha, or Great Bear. This great king was the king of the people called in the Bible Hushim<sup>2</sup> and Shuham,<sup>3</sup> the sons of Dan, whose rule, as I have shown above, extended from India to Greece. The subjects of this great confederated empire, comprising, like the later Persian Empire, the whole of South-Western Asia, were the Midianites of the Bible, the travelling merchants, selling incense and spices, who bought Joseph, the

<sup>1</sup> Exodus xxx. 9.<sup>2</sup> Genesis xli. 43.<sup>3</sup> Numbers xxvi. 42.



Akkadian Asipu, the divining prophet god, from his brethren after he had been stripped of his coat of many colours, the stars that ruled heaven before the sun-god.<sup>1</sup> They made him the interpreter and preacher of the worship of the sun-god in Egypt. They were the wealthy races, whose widespread territory was divided into semi-independent districts, each ruled, like the States of Greece and those of Palestine described by Joshua, by its sovereign city. Their chief priest was Jethro, meaning Riches, and it was his daughter Zipporah, meaning a little bird, whom Moses married, and she was, as we are told in Numbers xii. 1, a Kushite. These Kushite Midianites were the star-worshippers who looked on the starry heaven, called, as we have seen by the Buddhists, the heaven of wealth, as the dwelling-place of their parent gods. It was by these parent stars that they steered their course over sea and land; and they were the early astronomers, who wrote their history on the heavens in the names and attributes of the constellations, and in the historical myths which told the meanings meant to be conveyed by the names given and places assigned to these guardian stars. Midian is, in Gen. xxv. 1, the son of Abram's second wife, Keturah, whose name means incense, derived from a root meaning to enclose; and Medan, the Mede, father of the race of Zarathustra, was a brother of Midian. They were the people to whom the fixed stars, revolving regularly round the pole, were the guardians of law and order, while the moving stars, the planets, were rebels against the star-king, the Pole-star.

These Midianites were overcome by Gideon of the tribe of Manasseh, the eldest son of Joseph, called in the list of Syrian cities conquered by Thothmes III., Yoseph-el, or Joseph the god. Gideon means the cutter-down, and he is also called Jerubbael, or he with whom Baal contends. He cut down the Ashēra or wooden pillars denoting the parent tree-god, and also the parent village groves; and Baal, the name of his antagonist god, is spelt in Hebrew, Bahal, with an ain. This ain, in derived words, represents a northern guttural, and hence Baal is the Slavonic god, Bug or Bag, meaning the distributor, the Phrygian Zeis Bagaio, the Indian Bagha, god of the tree of edible fruit, the fig-tree. The gods and kings of these Midianites who ruled, while Baal the fig-tree was supreme god, were Oreb the raven, the prophet bird of Odin and Elijah, and Zeba the plant. After Gideon had overthrown them and destroyed their tower, Penuel, the stone face (pen) of God, the gnomon-stone, he consecrated the Ephod, the sacred shirt of Zarathustra, the inspiring dress of the oracular priests of the circling sun-god.<sup>2</sup> This new worship of the Ephod is that which distinguishes the age of which the history is given in the Book of Samuel. His name means the Name (Shem) of God, and he is the

<sup>1</sup> Genesis xxxvii. 25-28.

<sup>2</sup> Judges vi. vii. viii.

king Samlah of Masrekah, the vine-land, who succeeded Hadad, the successor of Husham, in the list of the kings of Edom. He is the Greek Semele, mother of Dionysus the vine-god, called in the Phœnician inscription found in a bay of Attica, Pen Samlah, the face (pen) of Samlah. He or she is also Semi, the daughter of Hadad Rimmon of Damascus, who was king before Samlah, and who is said in Gen. xxxvi. 35 to have, like Gideon, conquered Midian and Husham in the field of Moab; Hadad, meaning the sharp, the swift, was the son of Be-dad or Ben-dad, the son of the beloved (Dad), or Dodo, who, as we are told in the inscription on the Moabite-stone, was worshipped under that name both in Southern Palestine and Moab. His daughter Semi, she of the name (Shem), was sent by her father, the sun-god, to get water from the sea to drive away the evil spirits from the springs. Hence she was the goddess of the springs; the Hindu Kushite mother, Gandharvi, worshipped as Dharti, the wetting (dhara) goddess, by all aboriginal Hindu tribes of Northern India. She was the bi-sexual goddess Semiramis or Semiramot, meaning the Exalted Name, who was the supreme mother-goddess of South-Western Asia, whose temples were at Babylon, Heirapolis or Mabug, on the Euphrates, and in the Philistine city of Ashkelon. She was goddess of the summer solstice, whose five days' festival, the five days week of the earliest solar year was held, as Bērōssus tells us, at Babylon, on the 16th of Loos, the 9th of July. It was then that she attained supreme power as the ruling goddess of the year, and imprisoned underground, on the second day of the feast, her husband Ninus or Nimrod, who had been the giant hunting star Orion called by the Akkadians Dumuzi, the Tammuz of the Hebrews. He who had led the stars round the pole in the astronomical mythology of the year of three seasons and who was, as we have seen, the father star of the Indian Brahmins, became the underground channel which conveyed the Soma or water of life to the holy wells of Semiramis, who was like the Hindu Su-bhadra or Durgā, the mountain goddess of the healing wells of the sun-god, the Hippo-krenai, the Greek fountains of the sun-horse (hippos). For her festival was always held on the hills of Semiramis, the High Places of the Jews, and in plain countries where there were no hills artificial mounds were made and called by her name. Orion, called Tammuz, Ta'uz or Thoas, was the father of the son of his daughter Semiramot, the Phœnician Adonis or Eshmun, and his mother was before his birth changed into a tree. In one story the tree was the pomegranate, the tree of Rimmon, the pomegranate which supplied the twigs making the Zend Baresma or rain wand, and in another the almond tree, the rod of Aaron, the Ark or priest of the Ephod, which budded when he became the chief of the Kohathites, meaning the prophet priests, and the Jews still carry almond branches when celebrating their spring festival. Semiramot or Nana, meaning the



grandmother, conceived her son when she placed the pomegranate or almond, the divine seed in her bosom. The divine name or mother-word concealed under the form of the bi-sexual mother of the name (Shem) was Jahav, meaning the god who gives life. This the Jews were forbidden to profane by pronouncing it, and the bi-sexual spirit-god is still invoked by them in the daily prayer of their liturgy. "In the name of the union of the holy and blessed Hu and his Shechinah, the hidden and concealed Hu, blessed be Jehovah for ever." In the service for the seventh day of the Feast of Tabernacles these two combined essences of the one god are invoked as the masculine Hu and the feminine Yah. Hu is the God of the Zends called Hu-kairya, the creating (kairya), Hu, and his counterpart is Anahita, the virgin mother of the springs of the mother mountain, the sources of the Zend parent river the Euphrates. The chief assistants of the king of the Hus called Khusrob, Hushrava or Vistāsp, the sun-horse (asp) in the propagation of the creed of the circling sun-god taught to Zarathustra by the prophet bird, were his brethren Frashaostra, the Hindu Prashastri or teaching priest, and Jamāspa the twin (Jama) sun-horse (aspa), the twins night and day. They belonged to the clan of the Huogva, the Sanscrit Shu-gva, the coming (gva) Shu; and the mother spirit of the confederated priesthood was Hyog-vi, the wife of Zarathustra; while the wife of Hushrava or Vistāspa was Hutāosa Queen of the Naotaras or new (nao) stars, the planets Mercury and Venus which, as the morning stars, ushered in the day of the sun-god of the East, Purushaspa, the Eastern horse-father of Zarathustra. These new stars superseded the fixed stars which ruled the year in the Pole-star ritual, and it was Hushrava or Vistasp, the king of the new faith, who lighted for the world the Bahram fire, the perpetual fire in the sun-temples. This was like the Jewish God, who gives life, made of the two essences. The female or receptive essence, the Phœnician goddess, Baau, the Akkadian Bahu, the Behu or deep of Genesis i. 2, and the active essence Ram, whose name appears in that of Semi-ram-ot. He was the Hindu sun-god Ram, the Assyrian Ram-ānu, the god (anu) Ram, the Syrian god Ramas, called by Hesychius "the highest" of their gods who became Rimmon, the god of the pomegranate, and who was Ab-ram, the father Ram of the Jews.

It was the introduction of the worship of this sun-god which produced the elaborate ritual of the Babylonians and Zends, in which every day was dedicated to one or more of the divine manifestations by which the unseen God who creates time and life revealed Himself to men. In the Zend ritual this service was supplemented by the invocations directed to be made in each of the five divisions of day and night. These were addressed to the ten gods who presided over the ten lunar months of gestation.

The worship of the name of God still survives in the sect of the

Tariki Kadril, the Dervishes found everywhere throughout the Mahommedan East, whose service consists in pronouncing the name of God. Their high priest is still like the sun-god, the Great Physician, supposed to work miracles of healing by treading on patients brought to be cured by the holy foot of the earthly vicegerent of the circling sun.

Samuel, the name of God, was the Jewish embodiment of faith in the God of light which marked this age, when men first began to call on the Name of the Lord. He belonged to the tribe of Ephraim, of the two ashes (eper), the united red and yellow race, and his father was El-kanah, meaning he whom God has possessed, the inspired prophet, and his mother Hannah Prayer. He was born in the reign of Eli, the god El, god of the Pole-star, the old man of the Kalevala, called in Phrygia Pappos, the grandfather, and of his sons, the childless Hophni, the fighter, the Greek Poludeukes, the much wetting god, represented as a boxer, and Phinehas, the mouth of brass, the Greek Kastor, the pillar (stor) of Ka, he who proclaims the Name of the Lord, the father of the future line of priests. His mother brought Samuel every year a linen ephod, and it was he who crowned Saul, called in the list of the Edomite kings Shaul of Rehoboth, by the river, the successor of Samlah. He, as Dr. Sayce has shown, was Shawul, the sun-god of Babylon, called in Genesis the god of the Rehoboth—that is, of the streets of Nineveh called Ir-Rehoboth, the city of the streets, in Genesis x. 11. He was the sun-god Benjamin, meaning the son of the right hand, the mighty sun-god rising in the east, and was anointed by Samuel at Ramah, sacred to the god Ram. He received at his investiture<sup>1</sup> the thigh of the sacrifice, the portion set apart for the priests, and dedicated to the seven stars of the Great Bear, called in Egyptian astronomy the thigh of Set, the god of the southern sun of winter. This sun-god was deposed at Gilgal, meaning the place of the “circle” where he had refused to slay Agag, meaning “the blazing fire” king of the Amalekites or artisans, the believers in the earthly fire-god, to whom they offered their children. Thus, this deposed sun-god was the god to whom animal and human sacrifices were offered, which, as we have seen from the Hindu ritual, were discontinued when the offerings made to the sun-god, the physician, were changed to running water, barley, the sap of plants, and milk, the Jewish shew-bread given to David.<sup>2</sup> He was the sun-king anointed by Samuel, his spiritual priest, the god Dodo, the sweet singer and player on the harp, the lyre placed by Hermes in the constellation of the Vulture-star Vega. He was the god who woke Saul the sun-god from his despondency, as Eshmun, or Adonis, was in his birth festival in Phœnicia and at Jerusalem, awoke from his sleep at the end of his year, as the sun-god to be revived again on the eighth day, the sun-

<sup>1</sup> Sam. ix. 24.

<sup>2</sup> 1 Sam. xxi. 6.



god of the new year, by the music played for seven days on the flute called Gingras, the Akkadian Gingiri the Creator, by his mourning priests. David, or Dodo, the eighth son of Ishai (Jesse), meaning "That which is," was descended through Obed (worshipped) from Ruth, the Moabitess, and Boaz, the moving one, the god sitting in the midst of the circling shadows. He was Boaz the second, or golden pillar, the gnomon-stone before the temples of Solomon and those of the Phœnicians.<sup>1</sup> While the first pillar, called Jachin, a Hiphil form of Chiun, the pillar was the green pillar of Usov, or Esau, the goat-god of the earlier race who reckoned time by the growth of the crops and the months of gestation.

David was thus like the Hindu sun-god of the year and the Phœnician Eshmun, the eighth son of the Creator. He was born in Bethlehem Ephratah, the town of Boaz, the sun-god of the barley harvest, and also, as St. Jerome, Ep. 49, tells us, the place where the Jews yearly celebrated the birth of Tammuz, or Eshmun, the eighth god, and it was the place where Rachel the ewe was buried, the wife of Jacob, the mother of Benjamin the sun-god, and of Joseph the prophet, who proclaimed him to be the ruler of time, the sanctifier of the divining cup which told the oracles of God. The name Ephrata shows that the new born sun-god was the son of Eper, the ashes, and Bethlehem, according to Dr. Sayce, means the House of Lehem, that is, of the Akkadian creating, twin gods Lakhmu and Lakhamu, the creating god, Lakh, meaning the pure one, and the name is probably one in which, according to Lenormant's rule for the transference of letters in Akkadian derived words, an *l* has been substituted for a proto-Medic *r*, so that the original name was Ragh, or Ragha, the name of Zarathustra's province, the home of the fire-god and of the consecrator of the ephod, the sacred shirt, and also of the original sun-god Rā or Ram, for the name is shown by the Hindu Raja and by Reg, the root of the Latin Rex, the king, to have in all probability been originally Ragha. The ideogram of Lakh is composed of two elements, meaning the abyss and the Lord, so that the sun-god Lakh or Ragha is the god of light, born in Genesis from the abyss Bahu, whence the Zend Bahram and the Semite Semiramoth were born. In the statue of Semiramoth at Ashkelon, described by Diodorus, she was shown as standing with one foot on her mother Derketo or Atergatis, the fish-goddess, and both these names are forms of the Hebrew Tirhatha, meaning a chasm or division, the primæval watery void in which the fish was the only living thing. This twin bi-sexual god Lakh was the child of Mummu Tiamut, the constellation Kratēr, the Cup, which in astronomical notation stands just above that of Hydra, the water-snake, called in the old Akkadian astronomy of the fixed stars "the constellation of the prince of the black antelope." This is the Indian Krishna, the

<sup>1</sup> Herod. ii. 44.

antelope rain-god, who sends the rains of the south-west monsoon on the lands sacred to the black antelope or gazelle-god of the barley-growing races of Mesopotamia and Northern India, the antelope sacred to the Akkadian god of the living and the dead, Mul-lil, lord of the dust-storm (lil). Bethlehem, the house or temple of the rain-god who brings the pure water of life from heaven, was the holy shrine of the descendants of Boaz, the golden pillar, the gnomon-stone of the barley-growing races, and David or Dodo, the youngest of his eight descended sons, who was to become the divine physician, was<sup>1</sup> the brother of Zeruiah, meaning, like Tirhatha, the Cleft, and of Abigail, she whose father (ab) is exaltation. They are said to be the daughters of Nahash.<sup>2</sup> Nahash is the Arabic Nagash, the Hindu Nahusha, the name of the Great Bear, called in Hebrew 'Ash, spelt with an ain, representing an original guttural, and Nahash was the king of the Ammonites conquered by Saul and David. As the constellation of the Great Bear, the guardian of the circum-polar stars, he ruled time before the office was assigned to the sun-gods Saul and David.

But the Bible gives other names for David and his father besides those of Dodo, Ishai, and Nahash, for he is called in Gen. xxxvi. 38 Baal-hanan, the son of Achbor, who succeeded Saul as king; in 2 Sam. xxiii. 24 and 1 Chron. xi. 26, El-hanan, the son of Dodo of Bethlehem; and in 2 Sam. xxi. 19 and 1 Chron. xx. 5, El-hanan, the son of Jair, who is called, 2 Sam. xxi. 19, the Bethlehemite, who slew Goliath and his brother Lahmi, another form of Lakhmu, the name of the god to whom Bethlehem was dedicated. Goliath and his three brethren slain by David with the five stones out of the brook;<sup>3</sup> the five days of the week of the year of flowing time, the mother goddess Rhea and Saranyu, were the sons of Rapha. Rapha in the Septuagint Version of Amos v. 26 is the star of Kiun, the pillar named among the false gods of Israel; and Von Kircher and Von Seyffarth, in their Arabian astronomy, say that Repha is the star Canopus, also called by the Arabs Suhel; and Freytag and Ramas say that Kaiwan is a name for the same star. Alberuni says that Canopus was called by the Arabs the star of the South Pole, the Hindu star Agastya, the controller of the tides, who led the Pleiades, the mother stars, and the rest of the starry host round the Pole. Baal-hanan, or El-hanan Baal, or El the merciful (hanan), the compassionate physician, was the son of Nahash, the constellation leading the North-pole stars, as Canopus does those of the South Pole; but he was also the son of Achbor, meaning the mouse. This field-mouse was, as we learn from Isaiah lxvi. 16, sacrificed and eaten by the worshippers of the materialistic gods of generation, as it is eaten now by the forest races of

<sup>1</sup> 1 Chron. ii. 16.<sup>2</sup> 2 Sam. xvii. 26.<sup>3</sup> 1 Sam. xvii. 40-52; 1 Chron. xx. 48.



India. Another of his fathers was Jair, meaning Jehovah's Light; and in this name we find a link connecting David, who wore and consulted the ephod, with Gideon who first made it the Israelitish god of the oracle. For Jair<sup>1</sup> was the son of Manasseh, the tribe of Gideon, and the owner of thirty cities called Havvoth Jair, or the towns of Jair, in the country of Gilead, to the east of Jordan, belonging to the tribe of Gad, the bull god, the Akkadian Gud, the bull. It is thus shown that it was under the rule of the Gadites, governed by Jephthah, meaning set free by God, who succeeded Jair, that the tribe of Manasseh were the national prophet tribe; and, according to Judges xviii. 30, Jonathan, the son of Gershom, the prophet-priest of the sons of Dan, who afterwards became Jonathan the son of Saul, was the grandson of Manasseh. Jair, who succeeded Gideon's family as judge of Israel, had not only thirty cities but also thirty sons.<sup>2</sup> We can trace in Jewish history, how the Light of God, the sacred Bahram fire, or the national altar, came from the east of Jordan to Bethlehem with the worship of the sun-god, whose star heralds were not the fixed stars but the planets Mercury and Venus, the morning stars, of Hutaosa, Hushrava's queen. The first leader who brought these planet rulers of time to the east of Jordan was Joshua of the tribe of Ephraim, the two ashes (Eper), whose rule, according to Jacob's prophecy,<sup>3</sup> succeeded that of Manasseh. Joshua's earliest name was Hoshea, the Yah or god of the Hus, the sons of Dan the judge, and he was the son of Nun, the Hebrew fish, the creating spirit god of the Akkadians and Egyptians, and who in Egyptian theology ruled the eight creating spirits. He was the god who first propagated life in the mother waters whence the land rose, according to ancient cosmogonies. He set forth from Nebo, the mountain of the planet Mercury called Nebo, where Moses, the Akkadian Mäsu, the star Regulus in the constellation Leo died. Hoshea, as the rising sun of the East, led the Jews westward across the Jordan, where they took Jericho, meaning the yellow moon city, guarded by Rahab, the Assyrian Rahābu, the alligator or crocodile, the stars of the constellation Draco, surrounding the Pole, conquered by Horus and Indra. The assault on Jericho was made from Gilgal, meaning the circle where Hoshea set up the circle of twelve stones, representing, not the twelve tribes of Israel, for there were thirteen tribes, but the twelve months of thirty days each, the sun circle of 360 days. It was here that he first united the red race who worshipped the sun, and the yellow race who worshipped the moon as the measurers of time. The sign of the union was the rite of circumcision, shown by the rule that children should be circumcised on the eighth day to be a rite of sun-worship; and all the Israelites were circumcised by Hoshea at Gilgal, with flint knives, before they attacked Jericho.<sup>4</sup>

<sup>1</sup> Numbers xxxii. 41.<sup>2</sup> Judges x. 3-5.<sup>3</sup> Gen. xlviii. 19.<sup>4</sup> Josh. v. 2.

These flint knives show the very early age to which the history of the sun-god belongs. Gilgal, where Saul and Joshua sacrificed, was within the territory of the tribe of Benjamin, and the sacred national shrine was moved to Bethlehem on the borders of Judah and Benjamin, where the rule of the united nation was assigned to Judah. His royal sons were the offspring of Ram, the lion sun-god represented among the fixed stars by Leo the Akkadian Māsu or Moses. This constellation ruled the year of four seasons, beginning with the summer heat churned out by the revolutions of the Pole. In this year the first season was, as we have seen, ruled by Sirius, the dog-star, the star of Caleb the dog, the second ancestor of the tribe of Judah. The heat engendered by Leo heated the water of life in the adjoining constellation of Kratēr, Mummu Tiamut, and this heated water descended in the rains sent by Hydra, the star of the black antelope, whose messenger was Sirius, the dog-star. The dog-star king Caleb, the first judge of Israel, who ruled this year, was the king of Hebron, meaning the city of the confederates, and it was the first capital of David. These star rulers of the year, divided into four seasons, worshipped the sun-god of day and of the spring and summer, the sun-god Rā or Shaul, and it was to their subjects that incense was one of the most profitable articles of trade. The great central mart of the land trade across Asia was Haran or Kharran the road. There the sign of God was a triangular stone, crowned with a star. It was the home of Laban, the white (laban) god worshipped all over Assyria as the sun-god who measured the months of his year by the phases of the moon. This moon goddess was his daughter Leah, the wild cow, the Hittite Le, who was, like Abram and Jacob, buried at Hebron. She was the first wife of Jacob, the god of the gnomon-stone Bethel, the House of God, set up at Luz the almond-tree, before he married Rachel the ewe. Rachel was mother of the ram-sun of Greek mythology, the ram of the golden fleece, the stars of heaven, the ram sacred to the Hindu god Varuna, the rain (var or bar) god, and that sacrificed by Abram in place of his son Isaac. It was the lamb sacrificed by Samuel at Mizpah, the watch-tower whence the course of the sun was observed, and where he set up the Stone of Help, Ebenezer, the sun gnomon-stone,<sup>1</sup> when he conquered all the cities of the Philistines, meaning the wanderers.

The son of Haran was Lōt, concealment or a veil, a name derived from a root meaning incense. This was, as we have seen, brought to Haran from India and the Arabian shores of the Persian Gulf. It was the father of incense who became the Greek Lēda, mother of the twin parent stars of the Argive race, sons of Argo, the constellation in which Canopus is the chief star. It was these Dorian Argives who brought to Greece and Italy, and also to Carthage, the

<sup>1</sup> 1 Sam. vii. 5-15.



Indian Dravidian customs of common meals, which were first like the feast of Samuel when Saul was consecrated, the sacrificial feasts on the tribal totems. These became to the corn-growing races the food eaten by the village brotherhood, the stored produce of the common village lands. They also brought with them the Dravidian rule of the two kings, one of whom stays at home and administers the law and home affairs, while the other, the Senapati, or commander of the army, guards the frontier and fights outside enemies. This double kingship is reproduced in the partnership of Saul and Abner, the father of Ner, the Babylonian cycle of 600 years, and that of David and Joab, meaning he whose father is Jehovah, the son of Zeruiah, the cleft, or chasm. It was preserved in Greece in the two kings of Sparta.

But to return to Lôt. He was the father of Ammon, meaning the supporter, the god of the revolving pole supporting the house of heaven, who became in Greece Kastor, the pole (star) of Ka, the Indian creating god, and also of Moab, the water (mo) father, the Greek Poludeukes, the wetter, who were gods of the rains of Sirius at the summer solstice. It was from Moab that Ruth, meaning beauty, the ancestress of David, came; and it was in Moab that his father and mother dwelt when he and the priests who wore the linen ephod, the sacred shirt of the believers in the pure doctrines of Zarathustra, were persecuted by Saul;<sup>1</sup> and it was Ammon, on the eastern border of Gilead, which was ruled by Nahash, the stars of the Great Bear, and one of the reputed fathers of David, the sun-god, the god Dod of Moab. Nebo, the mountain whence the conquering army of Hoshea set forth on its journey through Gilgal to Hebron and Bethlehem, was in Moab.

The temple of the sun-god was finally set up in Jerusalem, the city of peace, where there is the octagonal dome of the rock. This is reproduced in the eight-sided stone, with the candle, or eye, in the centre, standing in the middle of the hall of the Bektashi Dervishes, where the only ornament is the name of Allah over the Sheikh's throne. These Dervishes say no prayers at their services, which are meetings for the discussion of philosophic, literary, and scientific subjects. They are the successors of the Tariki Kadril Dervishes spoken of above, who believe in the miraculous power of the name of god and the healing touch of the high priest. Their god was the sun-god of the year of twelve months of thirty days each, the thirty cities and sons of Jair, and the thirty warriors of El-hanan, or David. The last of these in the Bible lists is Uriah, the Hittite, whose name means the Light of God. He was the last day of the last month of the year, and it was at its end that David married his childless widow, she of the seven (sheba) measures (bath), the week of seven days. This week had hitherto only been recog-

<sup>1</sup> 2 Samuel xxii. 3-5, 18.

nised in the year of ten lunar months of gestation, but, in the progress of astronomical knowledge, it became that used in the solar year. The belief that the sun went round the pole in his annular course led astronomers to watch the track of the moon's and sun's path through the stars, and to calculate the year of the sun-fish, the Hindu Sal-manu and also Pradyumna, the exceeding bright one, son of Krishna and Rukmini, the moon-goddess, the Akkadian Sallimanu, the Hebrew Solomon, the all-wise king. This year was, as I have shown in my book,<sup>1</sup> the year of 364 days, of thirteen lunar months of twenty-eight days, the thirteen tribes of Israel united by the sons of Ephraim of the two ashes. This year was measured during the first three months by the track of the moon through the thirty stars of her circle, and during the last ten by the track of the sun through the ten stars precursors of our Zodiac, called in Babylonian astronomy the ten kings of Babylon. The priests of the sun-god of these two years of twelve and thirteen months were Zadok, meaning the righteous, the Hebrew form of Sadyk, the Phœnician father of Eshmun, and Abiathar, the father (ab) of the path, the priest who calculated the paths both of the sun and moon, and both were grandsons of Phinehas, the son of Eli, the grandfather god of the North-pole.

The reigns of these sun-gods David and Solomon, who measured the year, were the great epoch of Semite Phœnician rule which extended from India to the Straits of Gades (Cadiz), the Phœnician city said to be founded by Geryon, the Greek form of Charion, Phœnician name of Orion. He was conquered by Herakles, the Phœnician sun-god called Ar-chal the conquering sun and also Melkarth, Lord of cities, whose bones were preserved in Gades, where, according to the Phœnician story, he met his death as the sun dying to the west. This was the kingdom ascribed to Solomon in the ancient historical stories of the *Arabian Nights*, the kingdom of the red men ruled by the northern races who married within their own families like the peaceful traders of the *Arabian Nights*, who in those tales usually marry the daughters of their father's brothers. These people, who were so anxious to preserve their families from inter-mixture with foreign races, were the successors and heirs of the Turanian yellow races, who first founded guilds of united brethren following the same trade or profession. These under the impulse of the northern system of endogamism made it a rule that members of these guilds should marry within the guild, and thus the spirit of research and concentrated energy employed in furthering the prosperity of the guild, and the increase of the knowledge possessed by its brethren was preserved in their families, in which all the members claimed descent from one father. One of these was that of the Asklepiadæ in Greece, descended from Æsculapius, the divine

<sup>1</sup> *The Ruling Races of Prehistoric Times*, vol. i. essay iv. pp. 379ff.



physician, to which Hippocrates and Aristotle belonged, and they were the fathers of Greek medicine and physical science as recorded in written books. But these lessons and those of their numerous predecessors were a continuance of the oral teachings of the early maritime traders, the yellow exogamous Turanians, who, like the Akkadians, spoke a language allied to that of the Ugro Finns. They were the first settlers in Turos, who came from India as the Turvasu, and this name they carried with them in their voyages to the north, where they became the Tursena of Lydia, the maritime race called Tursha by the Egyptians, the Tursena or Tyrrhenians of Lemnos and Etruria, whose language is closely allied to that of the Akkadians and Ugro Finns. It was they who worshipped as their supreme God in Asia Minor and Cyprus, the god Tur, called Pator Tur, father Tur in the inscription in Cypriote characters, found by Dr. Schliemann in an earthen whorl in the second city from the bottom of the six cities, found one above the other on the site of Troy. The city where the whorl was found was one in which the pottery is of a very archaic type and where, though some of the implements were of bronze, the greater number of the saws, axes, and knives found there were of stone. It was these people who took to Etruria the witchcraft and worship of trees and nature gods, which still survives in the popular mythology of the Etrurian peasants. Their mother goddess is Turanna, the goddess of the nut-tree. The nuts of this nut-tree of Turanna had, as Leland tells us in his *Etruscan-Roman Remains*, the same virtue as the almonds which made Nana or Semi, daughter of Rimmon, mother of the sun-god. For Turanna's favourite prince, the sun-god disguised, like David, as a peasant, brought to the king father of the sun-maiden he loved a basket of nuts. When the princess ate these, her son, the future sun-god, was conceived.

J. F. HEWITT.



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